

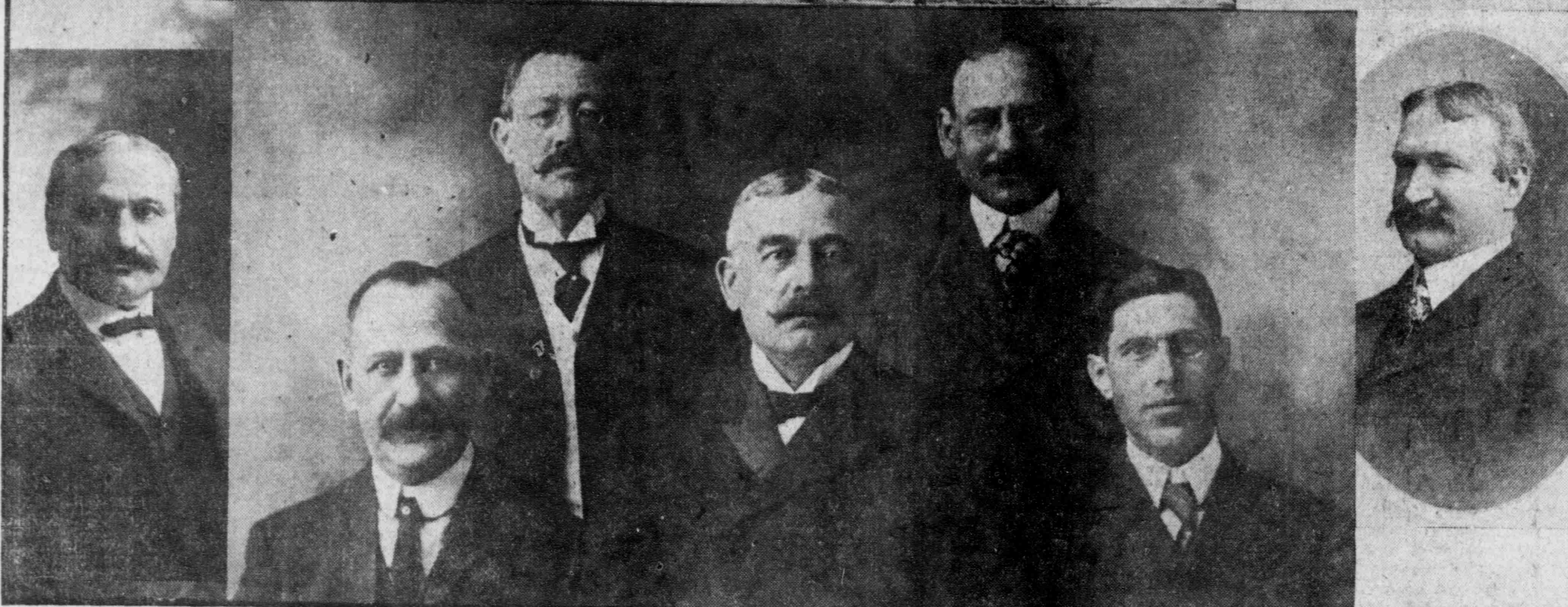
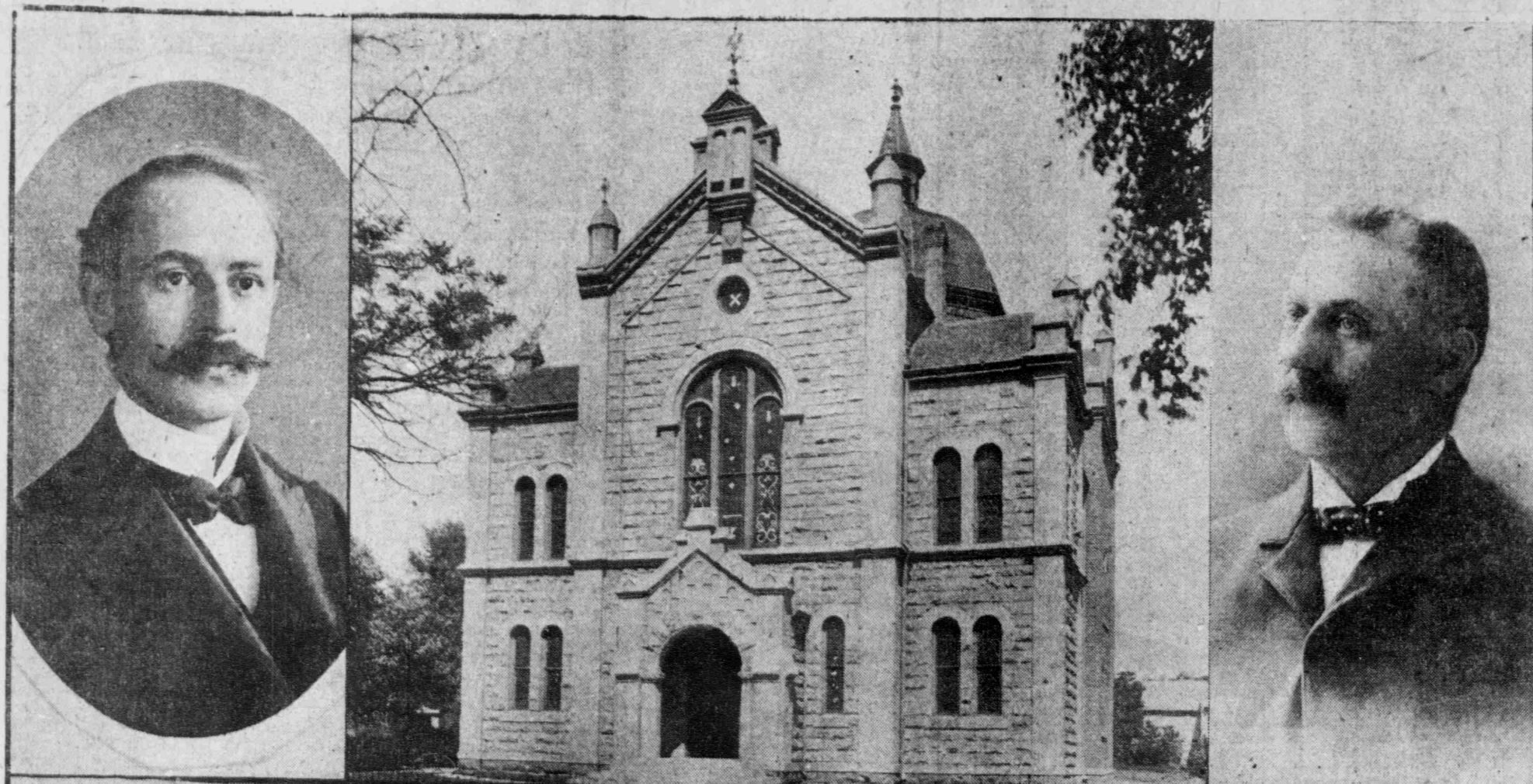
## Part Played By the Hebrew in the History of the Nation and State.

Remarkable Accomplishments of a Persecuted Race in All the Lines of Humanity and in Spite of Handicaps That Would Have Crushed a Less Aggressively Persistent People.

Rabbi C. J. Freund.

B'Nai Israel Synagogue.

Simon Bamberger, Former President.



Henry Cohn.

Samuel Weitz.

Sigmund Simon.

Jacob Moritz.

A. L. Jacobs.

William Graupe.

Harry Joseph.

Members of Board of Trustees.

During the coming week the United States will witness the celebration by nearly 1,500,000 members of the Jewish faith of the 250th anniversary of the settlement of the Jews in America. In accordance with the essential feature of a programme adopted by the national executive committee requesting that every Jewish congregation in the United States hold appropriate services, Congregation B'Nai Israel of Salt Lake City has arranged to celebrate on the evening of Friday, Nov. 24. At that time a non-sectarian celebration will be held, at which will be heard speakers representing five different creeds.

In the larger cities of the east, where Jewish congregations are large, services will be held Saturday, Nov. 25, and Sunday, Nov. 26. The executive committee fixed on dates preceding Thanksgiving day "to the end that the significance of the event which is to be celebrated shall be thoroughly impressed on every American Jew."

The plan for a national Jewish celebration grew out of a meeting held in the vestry rooms of Shearith Israel congregation, New York, April 9, 1905. At this time the executive committee was appointed and authorized to name a general committee, with representatives in every state and territory. The member of the general committee for Utah is Jacob Bamberger.

### Fine Programme Arranged.

The full programme to be given at the Salt Lake temple, Nov. 24, follows: Organ prelude. Invocation.....Rev. Peter Simpkins, Anthem, Psalm 100. Introductory remarks.....Henry Cohn, Vice President Solo, "The Heavenly Dream".....Wayman Remarks, Governor John C. Cutler and Mayor Richard P. Morris. Duets, "The Lord is My Light".....Miss Sigrid Pedersen, Charles Kent Address, "Fifty Years of Jewish Philanthropy".....William Graupe Solo, "Blessing".....Mrs. Edward Moore Address, "The Day We Celebrate".....Rabbi Charles J. Freund (closing song, "America".....Benediction.

For this occasion the following committees have been named by Congregation B'Nai Israel: Reception, Henry Cohn, William Graupe, Rabbi Charles J. Freund; honorary reception committee, Iehel Watters, Louis Cohn, Samuel H. Auerbach, Mrs. Alexander Cohn, Mrs. Louis Simon, Mrs. Jacob Moritz.

## OUR SECURITIES

Are desirable because they

NET 6%

AND ARE READILY CONVERTIBLE.  
THE SALT LAKE SECURITY AND TRUST CO.

WRITE FOR BOOKLET.

Jerome Hirschman, William Watters and Albert Graupe.

### Progress of Judaism.

When one considers the wonderful progress made by Judaism in this country, its triumphs in many fields, often against adverse odds, he can grasp some idea of the celebration's significance to every American Jew. In every profession and pursuit has the Jew been numbered. He has won and held rank. He has advanced from the stage of a persecuted religionist, a disfranchised citizen, disqualified for the ballot and for public office, and a handicapped tradesman to the fullest enjoyment of all the rights ensured those who embrace American citizenship.

While the so-called settlement of Jews in America dates from April 26, 1655, when rights to colonize were granted, there is evidence that the first Jews had many years before set foot on American soil and there yearned for religious and political freedom. Among the first Europeans to visit the West Indies with Columbus were Jews. They were among the early Portuguese and Spanish colonists of South America; indeed, it was from Brazil that the first influx of Jews to America began.

### Grant of 1655.

Jews, then, had come to America previous to 1655, but it was in that year that the question as to whether they were to be allowed rights of settlement was granted—and granted in their favor.

For this reason the year 1655 stands forth as a convenient landmark for celebration of Jewish settlement in the United States. The grant of privileges came about through an attempt on the part of Governor Stuyvesant of the "New Netherlands" to prevent the landing of Jewish homeseekers. At this time nearly all of western Europe was closed to the Jews. England, Spain and Portugal had united against this sect, and conditions in the South American colonies were likewise.

To the New Netherlands the Jews turned as to cities of refuge. They had first to win a battle with Governor Stuyvesant, and after that battles with his successors, Dutch and English.

The Stuyvesant affair was short-lived. Then as now there were certain "influences" before even which rank bent the knee. These influences were largely monetary; in other words, there was much Jewish capital invested in the enterprises of the Dutch West Indies company, which was the power behind Governor Stuyvesant's chair.

### Text of Grant.

The grant of privileges issued by the Dutch West Indies company in answer to remonstrances by Governor Stuyvesant, is self-explanatory. It follows in full:

26th of April, 1655. We, your wishes and request that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties which you fear, but after having further weighed and considered the matter, we observe that it would be unreasonable and unfair, especially because of the considerable sum sustained by the Jews in the taking of Brazil, and also because of the large amount of

## BROMO-LAX

HAS SAVED MANY A DOCTOR'S BILL.  
It costs 25 cents. Cures colds and has no quinine in it.

BROMO-CHEMICAL CO., Chicago.

capital which they have invested in shares of this company. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or to the community but shall be supported by their own nation. You will govern yourself accordingly.

As may be judged from the doughty governor's previous action, he relished the "instructions" of the Dutch West Indies company not a bit and grudgingly proceeded to be "governed accordingly." Taking advantage of his authority, he levied a special military tax on Jewish settlers in New Amsterdam a few months after the first edict of the Dutch company had gone forth.

As a result there were prompt protests forwarded to the old country. The directors of the company again "weighed and considered" the various reasons why Jews in America should not be handicapped. Then a reproof and more specific directions were drawn up and directed to Governor Stuyvesant.

### Could Hold No Office.

Certain limitations were placed on the Jews, however, among these being a prohibition against engaging in retail trade or holding public office. The second letter, also, advised the governor that the Jews might "exercise in all quietness their religion within their houses, for which end they must endeavor to build their houses close together in a convenient place on one of the other side of New Amsterdam, at their choice—as they have done here."

It was under these circumstances that Judaism in America had its formal birth. Handicapped as they were, however, the Jews speedily amazed merchants of other races by the volume of commercial intercourse which they had with their brethren all over the world. Having been enjoined from doing a retail business they naturally devoted their energies to foreign and intercolonial trade.

This, onerous at first, resulted in great pecuniary profit, for they were able to deal to advantage with foreign Jews, having common language, blood, language and mutual confidence, and dealing in the most varied articles.

### Early Jewish Periods.

For the convenience of those interested in American Judaism chronicles divide their history during early days into three periods, namely, the Dutch period, 1654-1664; the English period, 1664-1784; and the Revolutionary period, 1784-1786.

The first period finds Jews gradually acquiring extended rights as citizens and religious worshippers. Among these were the grant of a piece of land for interment purposes, in 1656; the granting of an order admitting Jews to citizenship, April 26, 1657; and more liberal treatment at the hands of the municipal authorities, who permitted Jews to engage in certain hitherto forbidden trades.

During the English period, two attempts were made to secure for the Jews the right of public worship. In order to thwart the Jews in this desire the colonial assembly adopted a charter of liberties in 1683 which contained a "negative clause" antagonistic to the Jews. This was to the effect that immunity from religious persecution was guaranteed to persons "who profess faith in God by Jesus Christ."

### Gain Public Worship.

Governor Dongan, however, was a liberal and enlightened man and he took advantage of the first opportunity to authorize public Jewish worship. This was granted in 1686 and shortly afterward a synagogue was erected. With the passing of the seventeenth century vanished the last restraint on public Jewish worship and with the beginning of the eighteenth came a series of liberal legislative acts granting more and more political and civic rights.

By the time the first rumblings of the revolution were heard, some fifteen years previous to the actual outbreak

against British rule, the last of the restrictions on the Jews as voters and as retail merchants had been lifted. The Declaration of Independence and the action of the first state convention assured forever rights of worship to all creeds and sects in the United States.

During the English period the majority of immigrants were from Spain, Portugal and the West Indies, but many other countries were represented, and early writers speak of the cosmopolitan nature of the Jewish community in New York.

Not a few Jewish names are found on revolutionary rolls, although there was a sprinkling of Tories among the New York colonists. From one cause and another, principally the emigration to other states, the Jewish residents of New York increased but slowly in numbers. At the commencement of the war of 1812 there were less than 500 Jews in that city.

### Beginning of Charities.

The close of the revolutionary period marks the beginning of the movement for the organization of independent Jewish charities. In 1785 the Hebra Geniuz Hasadim, for burying the dead, was organized, and in existence today. In 1801 a free denominational school was founded and in 1802 the Hebra Hased Ve' Amet, the oldest Jewish charitable society in the United States, was organized for visiting the sick and attendance at funerals. Three years later the Shearith Israel congregation dedicated a new cemetery, in which is now Kew-Forest, New York.

Eighty years from the beginning of the nineteenth century finds a Jewish colony 100,000 strong in New York City. Since that date poverty in any country, religious persecution in another, have caused an enormous influx of Jews.

### THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safe, sure, most efficient, disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating, sweeter breath and purer blood, proves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

every year until now the Jewish population of the United States is about 1,500,000, over one-half of whom reside in New York City.

Speaking of these coming from other lands, Louis Marshall, in an article on "The Jews as Elements in the Population, Past and Present," says: "Many of these new arrivals have not as yet attained the highest standard of citizenship, are still struggling with poverty and misery, are unacquainted with our vernacular, and have brought with them unfamiliar customs, strange tongues, and ideas which are the product of centuries of unexampled persecution."

### Defense of Immigrants.

"But what of that? They have come to this country with the pious purpose of making it their home; of identifying themselves and their children with its future; of worshipping under its protection, according to their consciences; of becoming its citizens, their persistent industry."

"The Russian Jew is rapidly becoming the American Jew, and we shall live to see the time when the present dwellers in the tenements will, through their drift and innate moral powers, hitherto repressed and benumbed, step into the very forefront of the great army of American citizenship."

"Although the Dutch West Indies company, which imposed that obligation (to support the poor among them) has long since disappeared, though the flag of Holland has been lowered before the flag of Great Britain, and the flag of that powerful nation has vanished before the glory of the stars and stripes, the moral obligation accepted by the first Jewish settlers, and which has been assumed as a charge by each succeeding generation, remains in as full force and virtue today, as it did in the dawn of our American life, sanctified by the unimpaired beliefs of religion and humanity, and hallowed by blessed memories."

### STORY OF THE JEWS IN UTAH

History repeats itself in the story of the Jews in Utah, for their coming proved the truth of the statement that the Jew is seldom seen in the capacity of pioneer, but a useful follower. It was not until fifteen years after the entry of the Mormons in 1847 that the presence of Jews is noticed. Brigham Young's followers had done faithfully and efficiently the pioneer work in the face of much hardship and trouble. The rough work had been done. Now was the opportunity for the development of the state's vast resources.

The Jews came. They were treated in a friendly manner by the sect which was in power because of its predominating numbers. From the first there was a bond of friendship, the Mormons claiming that they were related to the Jews, asserting that the Latter-day Saints are the lost tribe of Joseph, and that they trace their descent through his son, Ephraim. This friendly feeling has enabled the Jews to succeed where others have failed.

"The early Jewish settlers," according to Rabbi Freund, "did yeoman pioneer work in the matter of their own religious development. The intensely Jewish feeling which was manifest at all times and which today is visible in many directions is mainly to be attributed to the efficient foundation work. Already in the fall of the year 1866, when they had been in Utah but a few years, and a sufficient number had been gotten together, they held religious services. These services were conducted in Salt Lake City, where, from the beginning of their settlement in Utah the Jews have resided in largest numbers."

### Five Pioneers Survive.

Of the early Jewish settlers in Utah who laid the foundations for the religious development of their church, only five are now living: Isidore Morris,



## Now That The Political Question

Has been settled, the Overcoat question can't wait any longer.

We have a line of Overcoats so well made and wonderfully handsome in appearance that they are irresistible. Among them you will find a vast variety in the latest styles of TOP COATS, THREE QUARTER LENGTHS, TOURISTS, PADDOCKS and CRAVEN ETTES.

Prices:

\$10 to \$50.

We fit the body, please the eye and suit the purse.

**Siegel's**

The Young Men's Store.

## WRIT SERVED ON GAMBLING HOUSE

Suit to Recover Is Brought by Wife of Victim.

## SHERIFF MAKES DESCENT

KEEPS POSSESSION OF PLACE TILL CHECK IS PUT UP.

William Murray's luck at faro was poor, according to the allegations in a suit filed by his wife, Mrs. Birdie Murray, in the district court yesterday. Mrs. Murray's suit is directed against Cal S. Woods, A. C. Gibson and A. C. Prior, who, as proprietors of the Wasatch gambling club, won \$1,400 from Mr. Murray during the months of October and November of this year, alleges Mrs. Murray. Mrs. Murray further alleges that her husband pawned her diamond ring, valued at \$400, in the club, and used the money so obtained in fruitless attempts to beat the Wasatch faro bank. Money and ring were her property, she continues, and were used for gambling purposes without her knowledge or consent. She says she has made demands on the club for the return of the property, but has been refused. Accordingly, she has filed suit to recover \$1,800 and costs.

### House Is Attached.

A writ of attachment was issued yesterday afternoon and placed in the hands of Deputy Sheriff Joseph Sharp, I. A. Emery and Axel Steele. The three officers, seizing a psychological moment, climbed the steps to the Wasatch club rooms, prepared to levy on all the coin. In sight, however, of the "tools" of the house, etc., if necessary. Business for the day had not opened fairly when the officers arrived and but few "clients" were present. Anderson, the manager, then, the officers approached the man in charge of the house and made their mission known quietly. They did not disturb anyone, but notified him that they were retaining possession of the safe and other valuables until a suitable sum of money or a certified check were put up.

The house suggested a bond, but Mr. Sharp declared he would accept nothing else than gilt-edge security and did not want a bond. Mr. Prior is in Denver and Mr. Woods could not be found at the moment. Mr. Gibson was located, but declared he had no interest in the club. The officers then asked that things be not disturbed for a short time until he could get a certified check. It required about an hour to make the necessary arrangements. A certified check for \$2,000 was brought to Mr. Sharp a few minutes after 5 o'clock and the officers left the house.

## PLAN HIGH SCHOOL GYM.

May Add Story to Manual Training Building for Purpose.

The city board of education held a special meeting yesterday morning to consider the advisability of building a gymnasium on the High School grounds in connection with the manual training building to be constructed soon. It was previously decided that the second floor of the contemplated manual training building and to have the first floor for manual training and the second floor for a gymnasium. The board will hold another special meeting on Tuesday evening to consider the plan and to have the committee on building and grounds for the manual training building.

### PROGRESSIVE WHIST.

To the Salt Lake Herald: Please answer the following questions in The Sunday Herald: In playing progressive whist does the winning couple at table No. 1 change partners each time with other couple when a move is made? How many hands should be played, one or four, before changing? A READER.

The players at the head table play four hands before the bell is rung. The winning couple change partners each time a new couple comes to that table.

### NO TYPHOID GERMS

In distilled water. Don't drink city water. It is responsible for 500 cases of typhoid fever in this city. Physicians recommend pure distilled water. It is dangerous to drink city water. We furnish distilled water and the cost is only 1 cent per glass, and health is in every glass. Six half-gallons, with porcelain stopper, \$1.50 per case, and a \$1.00 rebate for case returned.

THE SALT LAKE CITY SODA WATER COMPANY.  
Distributors of Distilled Water. Phone, Bell, 155-K. Ind. phone, 155.

### PERSONAL.

Dr. S. H. Pinkerton leaves this morning on a business trip to Chicago and St. Paul.  
State Commander J. B. Wilkins of the Order of Macabees left for Springfield yesterday afternoon on business pertaining to the order.

### A PUBLIC SCANDAL.

There are times in the affairs of men which, taken at their face, lead one to fortune. Such a time is here. Who will be led on to fortune? Popper Place is the best—the only high-class suburban locality. The houses there are fine and the people who live in them—well, we live there—and you know what we are.

I have some corners and inside ground in popper place for sale—for \$330 to \$350 per rod. There is money in these lots for the speculator and comfort and profit for the home-builder.

The real estate market is getting better every day. Don't wait too long or you may be too late. Bell 4-2044 Z and 953. Office, 75 W. 20 South. E. F. COLBORN, Sales Agent.

### SERVICES AT Y. M. C. A.

Rev. Elmer I. Goshen will talk at the Y. M. C. A. this afternoon on "The Power of a Great Purpose."